

M 1164

Ed Luttrupp: We're on the air.

Mr. Nyland: So now, just a few more remarks about the activities we talked about at dinner. Someone has to be responsible for the collecting of such data for transcriptions and also resumes. And I think that Virginia originally had that task--- didn't you?

Virginia: Yes, I thought I was fired from that task.

Mr. Nyland: Fired? Who fired you?

Virginia: It was a general assumption.

Mr. Nyland: But, it wasn't me. Anyhow if you are fired we can reinstate you. By general assumption. Okay? Okay. Virginia is responsible and she will be in contact with the proper people in New York to see that you correlate it with their activities and then she will tell Judith and when Judith is on the trip someone else will take care of that. When she comes back she will take over again. So Virginia will be your go-between and anyone who has any desire to help in that particular project please contact her and let her straighten it out and see that it gets organized. And if Virginia needs any further information we can give it from New York. So as not to duplicate efforts. All right? With full enthusiasm, Virginia?

Virginia: Oh, yes.

Mr. Nyland: Ah. You see how marvelous?

Now, that is as far as ordinary life is concerned. It belongs to Work in general but of course the emphasis is not primarily in-- on Waking Up. Now let's talk about -- who has had some task that they want to discuss? Anyone certain results? Or, what is there that you would like to talk about?

Question: I had an experience -- um- driving back from New York this- um in the car, and um, as with Janice, there was-- there was a period towards the end of the trip where we - I became um, relaxed and able to Work.

And I considered myself in- in a good state, and then I was able to, ah- ah- see my, expecially my hands on the wheel and that I would change them um- every so often when I felt that I needed to. And um--

Mr. Nyland: Wasn't that dangerous?

: No, just slightly.

Mr. N: Oh. That way- not crossing. Thats what (happened).

_____: Yes.

Mr. N.: Ah. () will Work.

_____: But, um, I realized that, um- that I'd- I'd been trying to Work towards this- this state, um, through the trip and that here it'd finally arrived and then I - I realized at that point that it would, um, it would go away very quickly, soon after. And um, so during that time, um, I tried to find things that I could do to keep it going. And first just - just simply shifting my hands every so often happend and then sometimes using my - my voice in different ways. And then I felt it - ~~ab~~ go, and I - I thought of um perhaps it would be stimulating to talk about some idea. But that - that didn't help at all.

Mr. Nyland: Ah, hum.

_____: And then it went.

Mr. Nyland: And you say - and you felt it going - are you sure you did?

_____: I felt that it would go.

Mr. Nyland: Oh, that may be, of course. You were afraid that it might go.

_____: Yeah. And I - it was very strong. And I - I felt that I had- I had worked towards it for a long time, but ah, that it was a shame that it only could last for hat short a period.

Mr. Nyland: Well, the conclusion is, of course, that when you Work for it for some time, and by preparing, that of course you accumulate some energy for that particular purpose. You really don't know how much

~~you accumulate~~ ^{you accumulate}. And also when you have accumulated it, it may be stored

away and not immediately available. And also then when you start to use it, you don't know what the opposition is. Because opposition is yourself. And particularly when you are preparing you of course become concentrated - you can't help thinking about it. You set certain things in motion at that time with your ordinary mind. How will you introduce this possibility of objectivity with energy for that purpose. There is still a momentum in your ordinary mind, particularly because you are interested in maintaining it. You put yourself in a very difficult position, because without wanting it you have set in motion certain things that are contra the effect, or contra the ability to be Awake. You see what I mean by that?

_____: I don't know.

Mr. N.: You are so interested in it, and you want to maintain it - this is an ordinary unconscious state. If you could, on the other hand, rely on that what exists as objective value, without you having to do anything about it, then only to be open, it would be a much better state. You see, the result could be that you reduce your ordinary activity of Unconsciousness to a minimum. This is really what is meant by being open. And you would give a chance to whatever energy there is for the maintenance of 'I', it would be used to the best advantage.

Any kind of a thought or feeling wanting you to maintain Work usually is focused on something. It requires a great deal of energy. And at that time there is little energy left for 'I'. Try to relax much more. Leave it, as it were, to 'I'. If 'I' can be there, and there is enough life 'I' will remain. What you have to do is to give it life. And life comes from your desire to Wake Up. At the same time, now, when you have 'I' in existence, that what always interferes with it of the manifestations of ordinary personality you reduce to a minimum. You understand.

_____: Yes.

Mr. N.: Each time that you try to focus- or try to force it, you are

going against the possibility of 'I' existing. You get strained and then it goes into your muscles. You really wish - you see it is very x strange, because it is with the best of intentions and still because of that it works the wrong way. Be open and let it go. If possible don't even think about Work. As long as one is relaxed, as long as there is a possibility of that openness, and if the relaxation is a three-centered one, that is really the key. If I can unite the three centers in one particular kind of a state or the effort of wanting to relax the possibilities for 'I' existing and remaining in existence are much more enhanced. Unless you look at this as if 'I' is a representative of spiritual life, ultimately of God, and that by yielding to the possibility of having God influence me, I will achieve, finally, the possibility of 'I' remaining in existence because it is anxious to find a personality who is willing to be observed. You see?

_____: Ah-hūm.

MR. NYLAND: It is the same as if one in prayer hopes that God will watch one or notice one. By submitting completely and yielding to that what is the higher force. All one does is to be expecting.

One wishes to be open. One wishes to be the proper receptacle. And by having that as an openness 'I' is interested in becoming the observer of that kind of a state of mind. And the more I am united in that wish the more possibility there is of 'I' to recognize me. It is really at the basis of all relaxation processes. It's at the basis of all mystical experience. It's at the basis of all yielding. Not wishing any desire on my own part but as it were, dedicating and leaving it entirely to a higher force. It is really the attitude in prayer. You try it next time.

Ya.

_____:

Ah, Mr. Nyland, I'd like to report on the task that you gave me two weeks ago. I was, ah, walking around the () and I didn't do very well at all as far as doing it every day. Ah,

when I did try to observe myself ah, it seemed that - that ah - I would try to focus on my hand or my arm and it seemed that I would be doing both things at once and couldn't kind of center on one - just my arm. And I noticed that - the main thing I noticed is that I started to slow down in walking, and I found that the days that I couldn't do it there would be something in the morning that would happen to me that would make me emotional; that I completely forgot about it, other people, and my emotion, you know got in- got in the way.

Mr. Nyland. Who was that. The Devil? No.

Mr. Nyland. Playing with you? You understand why you slow down?

_____: I think I started to relax.

Mr. Nyland. No.

_____: I started to -

Mr. Nyland. I don't think it is right. You may relax but I don't think that would necessarily slow you down in your-in your activities. No, when one has a wish to observe, one has a wish to wake up, for that you have a certain amount of energy. That energy that is used in the observation of an object that is moving, the movement of the object requires also energy. When there is more of that energy going in that direction in an Unconscious state; unless in the Conscious one there is really no match for it, it is not an even exchange. It is not in balance. And therefore, whenever I discover that the one receives more energy than the other, almost automatically I will slow down because I would pay more attention to try to Wake Up. When I really wish to Wake Up. It only happens for a little moment because then, when you realize that you are walking slowly you go over into the consideration of the slow movement and your 'I' is not there anymore. So it only works just for a couple of seconds. And that's the reason that one automatically slows down; because you are engaged in something you want to do. And that requires that. When it is over, then it is finished. And you must begin again. And then of course you are dependent on how much of that real wish is there. And then it is very little. In the first place

if you take a task like this you have to make up your mind you are going to do it. In the second place never mind what emotional states there are. If I cannot do it at that time I wait until the emotion has worked out and then I do it. And then you see it depends on how much you want to do it. If it gradually becomes a requirement and you believe in it that it is necessary to do such tasks in order to really to become Conscious, and if you value to become Conscious as something that belongs to you, or that you really need, you will set aside many things that now receive your interest as of not particular value especially when they start to interfere with the fulfilment of that original wish. The reason why the wish is not there, why you really do not consider trying to make an effort or following a task sufficiently, and why you don't have any particular sorrow about it afterwards because you don't. You only say I didn't do it - too bad. You see, there are no gnashing of teeth. It is simply that you don't value it enough. And also that you believe that one can do it half-way and half-heartedly. And that comes again from the recognition of that what one is and that it is not so bad. Again, that is based on a consideration of myself, that you really don't need work. All of these kind of statements about yourself you have to verify - if that is the truth or not. Even if you come to the conclusion that there is very little work desired, it is far better to state it. I have no desire. I have no wish to do the task. And you keep on repeating that to yourself. So that later on when you want to make a statement, I want to Work- you know it is a contradiction. YOU know it is a contradiction understand what I mean.

_____: Yes.

Mr. Nyland. The question of work is a matter of seriousness, and when the seriousness is there, then it is a matter of honesty, to see what the results are. And the honesty is that I accept whatever the results may be. How to get over it, how to counteract it - it depends entirely

on the consideration of what one really is, and if that what one is, as much as one can be Impartial to it if that is really a satisfactory state for a man to be. In other words, if I consider that my unconscious state is enough for me; surely it is enough to live in ordinary life. And that I don't have any particular desire to utilize whatever I now have as living for the sake of extending my life, or for the sake of deepening my understanding, then of course I have no particular interest in doing any kind of work whatsoever. Ultimately, if you want to really think and consider it further, you will come to a certain state, if you are honest, that you are smug. That you really don't want to - any amount that you would say that you want to work is pretence. To a great extent it is, you see. One loves to pay a little up service to it and say - yes, oh yes, sure, I am interested in Gurdjieff - yes, I - I try once in a while. But it is not entirely honest. If you take a task that involves this kind of thing, and you consider it, and you accept it - then I want to do it - be clear first why. Be also clear that when you do it it'll be difficult. And then, come hell or high water, you do it. Never mind, if you cannot do it - out with the task. Select another one that you can do. Find out to what extent the amount of wish that you have can be executed for the sake of work.

In tasks there are many possibilities that it is too difficult, that you don't have the wish, or that the conditions under which you do it are not conducive enough, or that of course one is perhaps in a state in which it's say (you worry) or you are too much emotionally involved. It is practically impossible to do any kind of a task. All of that I can consider, and I can come to a conclusion - it is not the right time now to try this task, but I will do it later. It's quite alright. Because at least one has considered it and at such a time you come to the conclusion that - not now - but I will do it, because my wish is still there. Find out for yourself what it is. If you want to work fine. If you don't, it's much better to say I don't. If at

such a time you feel disgusted and then you say - but I ought to, then maybe at that time, you will. If you want to continue with your task, go ahead. But do it.

_____. Yes.

Mr. Nyland. Good. Very good.

Gunther Weil - I would like to ask you for a task in connection with the tendency that I have regarding Work. The tendency is a -ah-an attachment to - to sitting in coming to myself as opposed to - or- or- ah- m comparison to observation of a - of my body in activity. I'm more successful in reaching something by just sitting and being quiet than I am in-in Work as observation.

Mr. Nyland - You don't doubt that statement?

Gunther Weil No.

Mr. Nyland. Let's question it first. I don't think you are more successful in observing when you sit. I think it goes over into a form of meditation, of considering. Not in the actuality of receiving an impression of yourself impartially. Sitting, if one wants to meditate - it's alright. As far as Work is concerned, it is an indulging. Work on oneself implies that the object that is being observed is also active. If it is not active - I explained it the other day - it is monotonous. And 'I' gets sick and tired of something that is not moving.

Your body has to be in an activity of some kind, or a change of some kind. Not sit. If it is active there is a momentum, and then that what is 'I' considers the differences of movements of some form or other of the body, and will not fall asleep. By falling asleep of 'I', I mean that the 'I' will simply disappear because it has no interest. 'I' has interest in growing and because of that has an interest in life in general. And when there is not enough life that 'I' can be aware of - not with a question of perceiving it but be aware of it. 'I' is not fed, and 'I' stays away from a body which is not moving. Ultimately there is of course a state in which no movement is needed. That's a state of

tremendous activity inside in which all forces are in balance. It's quite a different state, from being relaxed, or immobile, or just sitting. That's why I say question your statement because I don't think you are Awake. Of even aware. But instead of that, even if you don't believe it - get up. Walk. Turn around. It doesn't matter. Up and down. Keep the body active. Simple. No complications. No particular feeling or emotional expressions. No question about like or dislike. No description. Just moving the body. Going up - up and down. At that point you will be definitely Awake. Because even that up and down, although it is the same thing it is sufficiently different each time when 'I' wishes to Wake Up or be there that it is enough for 'I' to really receive an impression. When an impression is dead - when it only comes from an object which exists you might say in silence or without movement, it is not alive, and it doesn't give 'I' any bread.

If you try it you will see that in simple activity - some activity which does not involve emotional energy you will have much and much better results by being Awake - as a result of then being Awake. Be very careful about these so-called considerations. If it is a tendency it is, of course, understood. One can do that particularly when you are a little bit of a studious person. Or sometimes when one gets a little older, perhaps a little bit disinterested in what one has to do, without saying that one is lazy. I think one likes to consider things and then wait a little bit. It happens to everybody. After they get a little bit further along, having done certain things that they believe it is not necessary any more so that they acquire further dexterity. For instance, you are digging a ditch. Consider a person who is twenty or twenty-five with a person who is forty-five. Both digging a ditch. They are doing it quite differently. Youth will continue regardless - when they get out of breath they still continue. Because that's the activity that they wish and that is for them, their life. A man of forty-five starts and he digs a couple of shovel-fulls and so forth, then he leans on

his shoveland contemplates where the ditch is going to be and what he is going to execute the next. If possible, he lights a cigarette. Watch them. You will see the differences.

It is exactly the same that one has to be very careful that whenever one is engaged in any activity in ordinary life professionally, which requires at certain times that one has to sit, like a doctor, consultant, a person who receives visitors - visitors with whom he has to talk, or a professor who contemplates what he has been saying what he is going to say, or an author who wants to write - he doesn't write all the time. When he is older, he waits. When he is young he can hardly wait filling the page. An artist, beginning - he is full of fire - when he is older, he thinks ten-thousand times before he draws a line. And this is in the nature of that kind of a thing when one becomes more familiar with one's own merits. It is not so much a tendency. It is an allowance of a certain condition as a result of an activity. And for that reason it can be counteracted very easily. It is not as yet acquired enough that it is crystalized. Change it. For instance in consultation, Walk up and down. Don't sit. Don't take on familiar poses. You can have a chair - turn it around. If you want to smoke a pipe or tobacco or cigarette, do it differently, if you want to. Get up every once in a while, intentionally - sit down again. If you have a pipe it is a very good thing. Use many matches, in order to keep awake. Try that, Gunther. There is a difference. And I'm sure you will find it.

Gunther Weil - There's a - some - times a quality of - of ah - of a sensing which doesn't come from a sensing exercise, but of a diffuse quality of sensing my body -

Mr. Nyland. That's right, as long as - again, as long as it is neutral. Sensing, when it is done in ordinary life, and one can have it very often after one has done exercises and one becomes familiar with the sen-

sing. And then the sensing takes on the - the form, you might say the interpretation of a feeling. Because it is going to be a description of that what one is sensing.

Gunther Weil - Then it's mixed-up.

Mr. Nyland - Yes. It is not pure anymore. It is possible of course, when one knows how to sense to sense and to stick to it. And then it doesn't go over into anything whatsoever - it stays with you. As soon as it is described, as soon as it is felt it is in a different realm, it is not pure sensing anymore.

Gunther Weil - So is it better to keep it as an exercise?

Mr. Nyland. I would, for the time being. Until it is part of the body. When it is an attribute that belongs to the body, like breathing belongs to the body, sensing can belong to the body. Like feeling belongs to one's solar plexus, or heart. Like thought processes belongs to the mind. So sensing belongs to the body. It will stay there if the body has been deprived of the expressions of feelings, by means of the manifestations of the body. Sensing is really learned, or ought to be learned in order to substitute for the manifestations coming from feelings so that you might say that the body still has a means of expressing itself. And it is no longer dependent on the feeling center. So as a result of the separation of feeling center from the body, when the feeling center can exist by itself and the relationship has been cut more or less, the body needs something to sustain itself. And that is why I say it is an attribute belonging to the physical - physical center only. And that it should be kept pure, as a sensing, and not be mixed up with any intellectually or even feeling or emotional processes.

Gunther Weil - Does it remain as an experience at that time?

Mr. Nyland - No. It becomes a part. It functions as something that always is there, can always be used, and always could become - one could become aware of it. If the direction of one's thought is in that sense.

You know in general being Awake need not always reach one's consciousness. Still it can be there. And it has to be used. Then it becomes immediately conscious. I have explained that once. It is very - At a certain time when you need a connection with God that when you telephone there is an answer, but you don't telephone all the time. For the affairs of ordinary life, ordinary energy is necessary. In many many cases it is not necessary to be conscious in one sense of the word. There are many routine things that belong to ordinary life in which life simply has to be maintained. The Conscious state is not needed to settle certain problems of ordinary life. But when one wants to live in one's Inner life, then it is necessary to have different kind of problems, and differently settled by means of different energy. Then one has to have Consciousness. You see what I mean?

Gunther Weil - I think so.

Mr. Nyland - To some extent it is sinful to use higher energy for a lower purpose. I pay too much with higher energy. I am not a good manager, and the price is too high, and I could get it cheaper.

It is like using the name of God in vain. It is a very interesting problem because many times one starts out with the idea that I ought to be Conscious all the time. It is nonsensical. One has to be Conscious when you have to be. It is exactly the same mistake you make that all the cells of your body have to become organs. Eighty percent are not at all organs. They are only support. And that's their function. And the eighty are never interested in becoming anything else, and they die the way they are. Eighty percent of humanity never will be Conscious. It's not necessary. All they have to do is to maintain the organic Kingdom. Twenty percent - that becomes of interest. Twenty percent is questioning. Twenty percent is moving. Migrating. And twenty percent is functioning.

Regarding a person when he is Conscious, twenty percent his Consciousness is used, eighty percent his Consciousness is used he isn't. He is

Unconscious. At the same time being Conscious he can leave anytime. The manifestation of God on earth is only twenty percent. And it appears in persons who are twenty percent of humanity. At the same time, when one starts to Work, one Works for hundred percent Consciousness. After that one settles down and is satisfied with twenty. Because one knows better. Ya, Susan.

Ya, Susan.

Susan: I have more than one thing.

Mr. Nyland - Let's start with the first one. or do you want to start with the last one?

Susan: I'll see how far it can get.

Mr. Nyland - Okay.

Susan: Sometimes when I feel relatively strongly about making an effort, ah - its scattered although it still is strong as though I kind of focus that and then go over into the effort.

Mr. Nyland - Will we answer this how first?

Susan: Yes.

Mr. Nyland - If I give you an answer maybe you'll lose the others.

Susan: I'll take the chance.

Mr. Nyland - Wishes at the present time are scattered. Wishes are of a planetary kind. It is a () of planets. There are very few real planets in man. Represented by the concentration of certain bodies which we call Venus or Jupiter or Saturn. There is a great deal of scattering also in the Universe in the form of planetoids. They are little particles, a little conglomeration of some kind which all belong together and perhaps originally were together. But for some reason or other they were dispersed. And they are now manifesting themselves here and there as little points of light of a quality of a planetary level, which is the emotional level of ourselves or the emotional level of the Universe or at least of our solar system. In man, life of an emotional

or feeling kind is distributed over the totality of his body. There are certain nerve nodes, some functioning a little more than others. There are very few really concentrated in the place where they should be. We call it the solar plexus because there happens to be a little more of a concentration than somewhere else, but the totality of the feeling of a body is so distributed that immediately whenever there is some kind of a feeling the totality of the physical body becomes the manifestation of it. As a result of wanting to Work gradually the different parts now distributed as nerve nodes and represented by forms of life in such cells gradually migrate to the place where the center of their existing is. It is not solar plexus, it is the heart. That is where they really belong. And that is where originally they were scattered from. These little cells are like prodigal sons. They left the house originally thinking that they want to seek new adventures in the world. And they went all over the earth; the physical body. At certain times, as a result of Work, certain of the cells start to remember themselves. There is a little bit of a wish in them, and they then in that wish, being in a kind of a state of remembering, they do remember how it used to be when they were all united in their father's house as prodigal sons before they went on their journey. And at such a time these little cells consider the possibility of again going back and confessing to their father that really they were sorry, because that what they had been doing was to consort with swine and eat their food, and knowing that that was not proper to them and didn't belong to their so-called inheritance. That they were entitled to a different form of life. So these little cells gradually migrate to a central place all of them represent one wish. And then they become united.

Regarding the wish to Work, it is scattered. It is right in principle. There is no question about their little individual purity. But they are not strong enough. And I have the impression from my mind that I know that certain things exist somewhere and there is no apparent command because they are not sufficiently together in order to receive a command

that comes from my heart as an order that everyone would have to follow. This is the state in which I am. The planetoids have to become a planet, a fullgrown planet. A planet which represents, in essential wish. This is the purpose of the planets, it is the purpose of the little cells connecting together, focusing, concentrating together in my heart, and then they represent this particular real wish to want to Work. A real wish becoming conscious, to create conditions for consciousness and a real wish ultimately as cells of one's heart of an emotional kind to grow out into a Conscience. It is the planet of Consciousness, of Conscience, which then starts to operate in one's heart.

By Work there is a process in which the different cells will be united. How long it takes, no one knows it. And it depends a great deal on the wish, how strong it is - the little individual wishes. It depends also on the obstacles that they have to encounter when they migrate from wherever they are to the heart. After some time, one knows a little bit about it and then it is possible to eliminate the obstacles or to increase the wish, the intensity.

If one really is convinced that it is necessary, the wish will be intensified. If one really becomes Conscious as a result of Work, one will have insight about how to tackle the problem of obstacles.

Susan: At the time of a specific effort when I feel that, is there anything in particular that -

Mr. Nyland - Intensify it at that time. You really wish it. not wishy-washy. Really. Stop all activity at that time. Stand still. Then you are allowed to sit. But with this sitting everything is concentrated on the wish to intensify this to the extent that it is possible for you at that moment. Sometimes reinforced by prayer. Sometimes reinforced by trying to unite everything of you as an entity - The totality of you. Your feeling, your thought, the attitude - posture whatever it may be, of your body. Until it has worked out, that is, until the energy available for that is finished, and then it's finished. Then don't try anymore because it would go over

into an ordinary kind of a wish or in an ordinary kind of a thought that you ought to. Leave it alone. When it is finished, agree with it. Not now. A little later. This is the intensity.

Susan: But if that leads to another thing. Um - recently you've talked a number of times about working only when you have a very strong wish - Mr. Nyland - Um-hum.

Susan: And at other times I've heard you say - Work when the thought occurs to you. And I guess that would be assuming that one could maintain the simplicity of work.

Mr. Nyland - It is not contradictory. I start usually when I have a thought about it. It may be that I have a feeling. But usually the feeling becomes expressed, or at least I formulate it as - as I ought to or I should really work. One works - one tries. When it doesn't work out one must not continue. In that case the wish is not strong enough. Now if I have a wish and I work and I am engaged in that and I make this effort, the wish might occur to me that perhaps I should have - should reach more results, more of a state of being Awake, more wishing to get out of my sleep. See - the Awakening, I don't know what it is because I cannot describe it. But the sleep I can describe. It might be the same as saying I am half Awake and I am half asleep. But I don't know about the awakening as yet. But I do know when I am asleep because I came from that. I am going to the Awakening which is new to me. My sleep I know. It is far better to say I am half asleep, I want to be less asleep. Naturally I will be more awake. But at least I deal then in things that I can handle. My awakening will be a logical result of knowing it when all sleep is gone.

So you see it is not - it doesn't exclude each other. I start - I find out - Then don't force it. or don't think it is necessary. But wait until it comes again, and then see if at that time it will be better, constantly being alert to the possibility that I could become aware. It does not mean at all that all states of alertness can go over into an awareness. For an awareness I have to have a very special reason of wanting to be aware, that

is that I want to eliminate all kind of partiality. And in ordinary life there are many times I don't want to be Impartial. Sometimes with my ordinary mind or feeling of course I can. So when I become engaged in ordinary life and it takes up that much energy, 'little I' has nothing to say. You cannot drag 'little I' to do work. It is very much you have your own wish - no wish to play piano, your father is not going to make you. Make you sit in front. He can make you sit there, and you can go through the formalities of exercises, but your heart won't be in it.

There are enough opportunities that one can really work when one takes the opportunity as it comes and then uses it. If it is there and used up, whatever energy you have, it is enough. One hopes at such a time that it'll come again. Usually it does come. Our trouble is that when they do come at that moment we don't have enough wish to help to keep it. And we let it go by. To recall it, to hold on to it, or to use even the fact that I have lost something - now to wake up at this moment-those are the solutions. I think about myself not being able to work and at that time I lose the opportunity of working. Do you understand that? I become so involved in the fact that I have not worked, and then I forget that that moment is fully as good as any other moment.

Susan - Yeah. Gunther suggested at one meeting that I, as it were, go through the motions, and -

Mr. Nyland - The 'as if'?

Susan - instead of getting into a big hassle about

Mr. Nyland - Well-

Susan - being able to ()

Mr. Nyland - That is probably the same as what I am saying -

Susan - Yeah-

Mr. Nyland - Don't think about it, forget it. It is already passed. Why dwell on it? Why excuse it? It is a fact; one know it. Never mind the reason. The reason is simple. I just didn't. I didn't do anything. It is the only reason:

Susan - Yeah. But when it comes to doing it, it works, you already said too, because then it gets more simple ().

Mr. Nyland - If you make it more simple. If you rationalize it is not simple. If you just forget about it and consider this present moment as important as any other moment you are simple. If you simplify that what you are doing so that it won't require as much energy as before, of course, the () the smallest way of having an activity requiring a small amount of energy as possible is most ideal.() she goes towards eating I certainly will prefer bread and water instead of a luxurious meal. Provided I maintain, and if in that simplicity I can find more time, or perhaps even more energy to work, I would prefer bread and water. It is always easier to put a little butter on the bread afterwards. Anymore?

Susan - Yeah.

Mr. Nyland - Oh! - go ahead.

Susan - We have a task for every day.

Mr. Nyland - Oh. How do you get up in the morning?

Susan - Terribly.

Mr. Nyland - Ya. I had an idea. Can we change that into a more desirable state?

Susan - I'm working on it.

Mr. Nyland - Um-hum. Then we'll make it into a task. What time do you get up? Oh! - We'll start by making it regular. What's a good time? - we can decide on within reason.

Susan - Seven.

Mr. Nyland - Ya, good - It's interesting - I had the same in mind. Seven o'clock. Do you have an alarm clock?

Susan - Yes.

Mr. Nyland - No excuses?

Susan - It doesn't ring at seven.

Mr. Nyland - Well, when does it ring?

Susan - I haven't figured it out yet.

Mr. Nyland - Ya?

Susan - Its such a crazy thing but, ah-meybe ()

Mr. Nyland - You mean it rings at eight?

Susan - Quarter past or quarter of -

Mr. Nyland - Oh does it? Thats alright. You put it one quarter ahead. And then it rings at seven. Yes it would. Oh, it doesn't? It is a temperamental clock like that. What? That's assumed as far as the clock is concerned You turn it a quarter so that the half- the - the quarter, three, becomes twelve. Then when the indicator is in the - the () we call it seven o'clock. You know? Between you and me and the clock. Alright?

Susan - Yeah.

Mr. Nyland - That is the time you get up. You make it regular. Ya?

Susan - Yeah.

Mr. Nyland - All the excuses now ironed out?

Susan - Yes.

Mr. Nyland - And you will get up at seven.

Susan - Yes.

Mr. Nyland - Sit for five minutes if it is not too cold. on the edge of your bed. If it is not too cold. You don't like it of course. You prefer most likely to go right into dressing? - or maybe you prefer to think about it a little. Or maybe when you are in bed and you have to get up you like to turn around just once more. Don't do it. And now the alarm clock goes and you get up. After fifteen minutes you can get back to ned again. It is something to look forward to, but the fifteen minutes are going to be very real.

Five minutes you sit on the edge of the bed. Five minutes you can wash. Five minutes you walk up and down. Then if you want to rest some more it's alright. At least you have done that particular task early in the morning. And it will have given a different kind of a color to your day. Try to adhere to it as strictly as you can. And if you fail, see if you can have a punishment to fit the crime. Don't be too hesitant, and be merciless. Consider it something that you should have done and you have

made a promise to yourself and when you don't do it, you have to suffer. You have to do something that really will bother you. That is, the next day you will do it, you will actually do the task. For one week. And then the second week don't. But the third week do it again. The forth week do it. The fifth week, don't. The sixth week you do it. Alright? So right in the middle of that period you are two weeks in succession. You do the task. Alright?

Susan - Yes.

Mr. Nyland - Anything else? Or are we at the end of the string?

Susan - I'm done.

Mr. Nyland - Yes Janice

Janice - I think I've noticed that sometimes I get very inspired by what I've read about work, sometimes it comes from what you've said, and other times it comes from just discontentment with what's happening to me, and those are times when it's most possible to work. But the connection between that and actual observation of the physical body is - is so far apart that I - I can't seem to bring them together. There's no rational-

Mr. Nyland - What is far apart?

Janice - Maybe I don't understand, ah -

Mr. Nyland - That's why I ask, because as far as I - I can see it doesn't apply. Observation, process, let's say, consists of an observer which we call 'I', and that what is being observed as observee, which becomes an object. The only way by which it would be far apart would be a long telescope. But otherwise the one has to exist with the other. Otherwise there is no sense in looking - around; becoming aware. So, what did you mean?

Janice - I mean that I don't - I don't understand the connection between observing, let's say moving your finger, and, ah - and consciousness. In your voice - this is -

Mr. Nyland - Is it only a question of terminology?

Janice - No. I - I don't know what it is. But - but at the time when I

would like to observe, I can't. Even though I - I have feelings about the work very strongly.

Mr. Nyland - Janice

Janice - Yes.

Mr. Nyland - If you sit, you have your eyes open, you look at your hands, you see them. You know that they exist. You can hold them together and you can separate them, and you know that they are moving - You know it with your ordinary mind, that they are moving. Put them on your legs and now close your eyes and try to recollect at first that they were there, that you have a memory they did exist, and see if you can make that now as a concept, go over into an Awareness of the existing of such hands, at the time that you are Aware. It's a different kind of process from the memory, because one has to become convinced that the hands still exist, and it is that existence that I become Aware of as a medium of telling me there is something, I am Aware of that, and I record the fact of that existence in a certain part of my brain. If it is still too much affected by the memory of how the hands were, and I recall how they looked, you can change them. Crossed, open and make a fist, stretch out the fingers, you can join them like I now do, with my hands, you can do any kind of a movement with hands and arms. Still you can try if something in you can remain Aware of such a movement. Not even necessarily linked up with the fact that it is a hand, or an arm, but that there is something of you of which something else of you becomes Aware. You understand that? - So far.

Janice - I keep my eyes shut and I move them, and at the time they're moving -

Mr. Nyland - Are you aware of that what is moving, that it exists?

Janice - Well I don't know, I'd have to do it.

Mr. Nyland - Yes, you will have to do it, that -

Janice - Okay.

Mr. Nyland - That is a very simple kind of an operation. I don't want to

make it more complicated because there is something that might be said against it, that it is still memory lingering and that it is the question of an awareness which may be based on certain muscular tensions with which I am familiar and that therefore my ordinary mind might still give me the impression that I am Aware. If that ever would come up, go through all kinds of contortions which are unfamiliar to you and at such a time one becomes still, or remains aware of that what is taking place with the body. But in any event try this now several times. Try it when you walk, and close your eyes when it is safe enough to walk, that something in you remains aware of your walk, your legs moving. Sometimes when you speak, you certainly will know without looking in the mirror, that your lips are moving. This movement of the lips resulting in a voice, you can become Aware of when it is registered as a sound, and also when it is registered in you that the lips are moving and you cannot see them. The Awareness now takes place as the registration of such facts in a certain part of the brain which, when it is done in an impartial manner will give you facts of an absolute value. This receiving apparatus I now start to call 'I'. It is the beginning of Consciousness, which means a different kind of functioning in a certain part of the brain, which is now being trained to receive only facts as such, without interpretation, without any feeling attached to it. Keep on thinking about it until you get clear what might be meant by that, and then when that becomes clearer and clearer it could be for you an objective fact which you have received by means of an awareness.

If now the body continues to move, or at least to manifest, and this process of awareness is also extended, it will create in you a state of awakening as an experience. Now you see there is no particular secret about it, because those are very simple statements, and words which express what is taking place are - observation, by means of this little part of the brain starting to function in an objective sense the question of Impartiality which means that as far as the existence of such facts, I don't want to

introduce a liking or disliking or any kind of an emotional consideration regarding them. And in the third place, that what I take as facts now being received in that part of my brain which ultimately should grow out into a form of Consciousness that that is taking place at the time when it actually happens. And I again, I use the word simultaneity or instantaneousness or momentary receptivity - whatever you want to call it. It doesn't matter. Try in the first place to be aware in that sense, in observing, try to see that something is taking place in the part of the brain and that there is an observer which records. Call it objective faculty gradually growing out into a more organized recording instrument and that ultimately one can say that that part of the brain now functioning in the sense of receiving facts of an objective kind, becomes a conscious state of functioning of that part of the mind. If this continues that part of the mind that is now partly Conscious will effect the other parts of the mind so that gradually all mental processes will become conscious. If that's the case, that is the state of Consciousness for a man.

Janice, write down the different things that are clear to you. It is at the present time abracadabra, and you have to put down on paper what you really understand by one definition or another, and not to let it go until it is clear. And if it is not clear, to find out how to clarify it. Alright?

Janice - Yes.

Mr. Nyland - It is a good job.

Janice - Yeah.

Mr. Nyland - And it should have been done already long ago. Because it is not clear now. Alright. You try now. That is your task. Ya.

_____ - Something you've just said now is, I don't know, confused me in a way, in talking about work and observation as - to me, what I heard, was as a recording of the sensations of-

Mr. Nyland - No, no. The recording of facts I said.

_____ - Well, you were - You said, I think ah- being aware of one muscle tensions, in your hands. When they're moving. In -

Mr. Nyland - No, no. You didn't understand it right. I said in order to have a pure awareness one can move hand, fist and whatever it is, and remain aware of the existence of that, moving.

_____ Yeah -

Mr. Nyland - No more: I said that in order to make sure it is an awareness and not a result of that what I remember, as for instance that my muscular movements, when I know that that takes place it will create in - picture in my mind, in my ordinary mind, that it was the hand - its still there - now moving. You see I want to try to eliminate that I have a perception as the result of an awareness, and it is not a memory of that what already has happened.

_____ Yeah. Ok. I-I twisted it

Mr. Nyland - You see? -

_____ - Now it makes more sense.

Mr. Nyland - And with that then I say - no way you contort it that there is absolutely no way of finding out through muscular tensions that it existed, because it is new to me of having this new kind of movement. So you are then - I am aware I am really aware - it is not based on any memory. That is what I meant.

Q. - ()

Mr. Nyland - Ya. good. That's - it might become confusing of course. It is almost - be absolutely sure that one is super scientific.

Q. - my task was to observe myself shaving in the morning and then at night too - no razor. No blade in the razor. I had many good experiences in this task, especially at night. Because I never would have been doing that.

Mr. Nyland - You never would have shaved at night.

Q. - I would never have been doing that normally.

Mr. Nyland - Shaving.

Q. - Right.

Mr. Nyland - Ah-hum.

Q. - at night.

Mr. Nyland - As soon as you start though its old hat - isn't it?

Q. - Ah-

Mr. Nyland - Were you not all the time so aware that it is ten o'clock or eleven o'clock that you were showing or that you should be in bed, or that it is not morning. It is only just the initial impulse that might be useful.

Q. - Ah, well, no, not for me, because I constantly, ah-you were talking to the trouble when you were just taking to John and that is that all my - as soon as anything happened as a result of any sort i'd start thinking about it-the energy starts going into there and I'll go over what you said to him but I - I need - I don't know what to do really at that kind of time - I don't know -

Mr. Nyland - Can you shave differently? Do you have a certain method -what you shave first and that afterwards? How do you start? Right side? And then down and then that? - And then maybe you use your finger to stretch the skin?

Q. - Yeah. I think so.

Mr. Nyland - Do you shave up or down?

Q. - Usually down.

Mr. Nyland - Do you cut your neck?

Q. - I-I've been changing it.

Mr. Nyland - Ya? - Good. It is fine.

Q. - Yeah.

Mr. Nyland - Go up and down. Don't run the risk of cutting yourself. But in any event use that razor as well as you can in all kinds of positions. Break the habits. of course there are habits in shaving. you know, like in anything else.

Q. - I tried yesterday to do it as deliberately as I could, and before each motion to-

Mr. Nyland - It may be helpful to do it deliberately

Q. - ()

Mr. Nyland - because if you are there, but it doesn't last.

Q. - No, it - it - I couldn't do it, I had to put too much - I think too much was going into thought about it.

Mr. Nyland - I think so too.

Q. - And, ah -

Mr. Nyland - But if you break the mechanical behavior, it is a little easier. You start here, you say.

Q. - How much - that - that will help me - sure.

Mr. Nyland - Ya. Ya. It'll break your behavior form. It doesn't mean that you will be awake but at least you can use it. By association. You do it for some reason. It is unusual. You ask yourself - Why? You say, oh yeah - I want to wake up. Wake up.

Q. - I did get a clear sense as you told me I would, but I didn't understand when you told me but about the mirror and the difference there would be between looking at the image in the mirror and then closing my eyes and looking at myself.

Mr. Nyland - That's right.

Q. - Okay.

Mr. Nyland - Good. Can you continue with it?

Q. - Yes.

Mr. Nyland - Shave very slowly one day very fast the next.

Q. - The whole time to - to -

Mr. Nyland - You - ya - use your left hand instead of your right?

Q. - Um-hum:

Mr. Nyland - Move your face instead of the razor? ()
very useful.

Q. - I find everyy going everywhere but to the observation so much - so many times.

Mr. Nyland - Of course. Since it is something that is different and you - you start doing it - your ordinary mind is engaged in it. But you have to bring back that what is the movement of your face or the razor, or your hand

or your arm to the level where it can be observed. You have to have a wish for observing as you are now doing certain things. And as you are doing - you become engaged in doing it right, you lose the chance of being awake.

Q. - I do?

Mr. Nyland - So you have to stop, then do it - stop and do it. Stop. Go over all the time as if it is from one place to another. Unconscious - Conscious, Unconscious - Conscious. Stick around with the Consciousness a little longer then you get so tired that the unconscious is much easier, you are there you are asleep, you do back again. All the time you try to go between the two. Until finally something of this and something of that continues at the same time. And at such a point you are between the Conscious and the unconscious state. And you receive then at that moment impressions, you might say, from an unconscious one and a Conscious one. That is a very good state in which one is in equilibrium. Theoretically, if you want to continue this what one tries to do at such a time - you being in between the two states - you try to bring the two states together. So that they meet in you without touching each other. That is the ideal state for being awake.

Q. - That's happened a few times.

Mr. Nyland. Good. Can you use it still?

Q. - I think I can.

Mr. Nyland - Alright. Then use it. Okay. Go ahead.

Q. - It's unpleasant enough.

Mr. Nyland - Well, maybe it is not so unpleasant after a little while. You know? I would like you to try in addition you shave in front of a mirror, you close your eyes, you try to be aware, aware. Open your eyes to see if you could maintain awareness. It is very difficult. Immediately when you see it, energy goes to that. Open them slowly. Hold on the something as if almost as if it is precious - you are holding on to something that you don't want to lose. If the awareness is clear, and if you could maintain that you - you then could become really conscious of two processes. One is with ordinary eyes in an unconscious state recording you, your face, and the other is

in a Conscious state, recording by means of awareness the existence of yourself. As I say it is a very difficult thing. But if you can do it - it is very useful. And also almost impossible to believe that the two things can go together, and record the same thing in two different places. Alright. Do it again. Yes.

Q. - Um, several weeks ago, ah- I asked for and received a task. Ah - which was to consider what it would be about to participate in the group situation, ah - for pursuing Consciousness and self-awareness. And it was to- when I - I work nights as I told you - when I get up - ah -and I get out of the house which I usually do in the morning or the early afternoon - when I go for a walk to just think about things as I walk. Ah, and I first considered objectivity, then I thought about why I wished to be objective. I decided that I wanted to be objective because I wanted to be self-controlled. And that I wanted to have self-control so that I would be prepared to confront any opportunity for living. And that I would want to be prepared to live, to be alive ah- at any time it was available, and the reason I wanted to do that was so that I would at least know that I was not dying. Ah-in that sense I found the task very helpful because it taught me to get back this way and I found that, as - I had few problems in - ah - in becoming aware of myself totally as I walked. Ah- first I would be aware in my own mind, in that I would soon have this awareness ah- go through my physical self so that I could be aware of any part of my body, or my whole body at once and at the same time be aware that I was aware of my body, and ah- I found this enjoyable, ah- I looked forward to the task. When the days came that I did not take - when I did not go out for a walk, ah- I would be aware that I did not go on a task - sometimes, on two occasions I realized that I did not want to do that work that day. Ah- the other times it was simply that I had obligations that just simply took the time so that I never got out of the house until I left for work, and I did not feel badly that I did not take the task because I felt that I had to do these obligatory things because I have a very new kind of a schedule, but for the vast majority of the time I did go. The question that I'm (wasting my) time

with is why - I am relatively new to the group situation - in fact the only meetings that I've gone to have ones at which you have been there, ah- whether they were here or two sessions in New York. Ah- where I was also there. And, ah- as I said to you the first time, ah- I had been working towards these kind of things ah- within my self, by myself ah- by myself in the sense that I would go and try and find sources of information that would help me along. It was my own self-motivation in a non-group way. For the past eighteen months or so, prior to this, ah- and at this point I am wondering ah- I'm getting more involved in the group situation here - I also once went on a work group here - we went out to Fred's place in the country and we chopped down trees. Ah- I disliked the situation very much on that occasion, ah- because I feel what was the point of going there as a group to work, if we did not work together as a group and it was only at the very end of that day that there was any work together and that was when a tree refused to be felled because somebody chopped it down incorrectly and it got caught in the branches so a group of us had to try and pull it down. It was the only time there was any group participation in anything. And I felt, you know why should I come with a bunch of people to do this I would be much better off functioning by myself. So I'm wondering in- at this point in time, what kind of obligations is there expected on my part to participate in the group? And what can I expect to get back from the group? Because if I'm going to make an - a commitment I don't want to do it frivolously. Ah - nor do I want to simply say, well I haven't found the answer to a group situation here ah- I'll just reject it out of hand. Ah - that also is frivolous. So I was wondering, ah- explain to me if you would, you know - why should I do this kind of work in a group? I had been doing it by myself. The task that you gave to me I found very good because it gave me a specific exercise to do while before I had done a variety of exercises. I would apply the same kind of energies in different kind of situations. Ah- so it was far more organized having this task. But your giving me a task doesn't come out to be a group situation. That's still a one-to-one relationship. That's still a And I'm wondering why do we all -

- or why should I come to a group of people here? Ah- what is the great benefit of this?

Mr. Nyland - You know -

Q. - What - ah what do I owe to the group by taking up space here by having everybody have to listen to my talking? And this is not fair in my mind.

Mr. Nyland - You know a group only is as strong as the totality of each person. If a person wants to work on himself he may need sometimes stimulus for wanting to do it. If a person doesn't need that stimulus and has enough in himself to continue to work on himself. I would almost say he doesn't need a group for a long time. The question now is, how do I work on myself?

Q. - fair enough

Mr. Nyland - And I think, if you consider it, that you don't know very much about work. And then for that reason if you could come to a group and actually listen to what other people are trying to say, and how they say it, then compare it with what your concepts are of work, that they won't gel. I mean this in - not only in all seriousness but with the best of intentions. Because I don't think that you reach at all what you might be able to reach as far as work is concerned. It is quite a different kind of a concept. For instance, in whatever you are doing you remain constantly partial to yourself. You never even have considered the question of Impartiality. You don't know what it is.

Q. - What do you mean by Impartiality?

Mr. Nyland. Exactly. You see you have to ask what it is.

Q. - Well, I-I asked before -

Mr. Nyland - We have talked about it many times. And it should have aroused your suspicions that perhaps you were not doing it in the right way. There is so little sense trying to do it simply as a matter of improving oneself. The question of Consciousness is entirely different. It does not include the - the result that you can control. It has to do with the establishing of something that does not exist now, which by nature and by Great

Nature,, belongs to a man. And that the real motivation for him to try to work on himself has nothing to do with im-improvement as far as he is on earth.

Q. - I'd agree with that.

Mr. Nyland - You see? It has to do with him-

Q. - Yes, I agree with that.

Mr. Nyland - Yes, I know you can agree with it - it does not mean you understand it.

Q. - Ah, no - that could be a semantic argument.

Mr. Nyland - It is quite possible.

Q. - Yeah.

Mr. Nyland - And that what would not be of much use when I tell you why I think it is needed or necessary to come to a group. You need stimulus to find out what really work means. At the present time you really don't know it. And I think that the group could give it. If you want to risk it. If you have the objection to the group as a whole it simply means that you have no need. And you have no need for Work. You may call it need for improvement, of course I can agree with you.

Q. - Oh, but I don't call it that.

Mr. Nyland - Well, I call it that because it is nothing else. It is no need for Consciousness. My suggestion is, don't come to a group for as little while, but instead read a little bit about - let's say in Ouspensky- what Ouspensky was trying to say - what Gurdjieff was saying which has to do with a description of certain work, surely it describes it - skip all the different parts that are too theoretical; it really is of no particular concern, and see if you can get some idea about what is meant by Consciousness in the sense that Gurdjieff means it. It is one task if you wish. The other task is - whenever you speak try to hold your hands completely quiet. Don't use them. I hope you will excuse me.

Q. - For what?

Mr. Nyland - Because I mean it with the best of intentions. Even when I say you don't know anything about work.

Q. - Oh, that's alright.

Mr. Nyland - Yes.

Q. - Ah - if you remember, about, oh, about six weeks ago - the first time I'd been here. Ah- you asked me if I knew how to relax and you let Steve explain to me an exercise of liquid-changing the position I was in or whatever I was doing so that I could learn to relax, and having liquid go down through me, well, feeling this liquid moving through me, which I had a great deal of trouble with until about two weeks ago I asked -

Mr. Nyland - You see I - I said - at that time I said - as if liquid.

Q. - Right.

Mr. Nyland - There is no actual liquid.

Q. - Right.

Mr. Nyland - Right?

Q. - Right. I drink enough.

Mr. Nyland - Um-hum.

Q. - Um - And I had a great deal of trouble with this until Steve suggested a couple of weeks ago that I try counting. So that I could turn off the intellectual process that was going on in me if I could intellectually see it but I couldn't feel it.

Mr. Nyland - This was a question of relaxation, wasn't it?

Q. - Right.

Mr. Nyland - Why is it so difficult?

Even if you leave the liquid out.

Q. - Ah - I couldn't - I couldn't turn my head - you know I couldn't turn my head off from sort of intellectualizing this is what's happening. But it wasn't really.

Mr. Nyland - Your head has to be used

Q. - There were two separate states you might say, I mean there were two separate things that were going on. My head was doing one thing and my body was doing the other because I - I hated my body at that time I would say, because it wouldn't do what I wanted it to do. Not necessarily this relaxing exercise, but the thing that had made me tense was because

I'd dropped something, or done something.

Mr. Nyland - That's not a very good time to try to relax.

Q. - But at the same time with the counting I turned my mind off and it helped somewhat.

Mr. Nyland - Yes, it's possible. On the other hand there may not be enough wish then to relax. Perhaps what only turned off was a certain quantity of thoughts which were now diverted into counting. I am interested in the relaxation.

Q. - Well that's what I was, and I still am but I - I ah, I don't know - the time maybe, the time element ().

Mr. Nyland - Have you ever? - Your face. You feel tensions. Are you - to some extent aware of those tensions. When you relax your face, do you know how to do it? Can you do it? Can you make your lips hang? - the eyelids - completely as if you drain everything of your face - the tension in the muscles - your cheeks, no rings, no lines in your forehead. Eyes drooping. Know what I mean.

Q. - Um-hum.

Mr. Nyland - If you now extend it further and try to relax your shoulders, move your head like this - very softly, slowly, so that there is no tension, relax the muscles if you can. Relax your shoulders by moving them up and down, letting them hang, bringing them up, relaxing. Give movement to your body at that time, so as to relax the muscles that are concerned with otherwise keeping it tense, but just not having them functioning. You see, all of that will of course require your mind directing that. And at that time I don't think there is any particular reason to keep on thinking.

Q. - ()

Mr. Nyland - Or if one is emotionally involved already or angry at yourself because you broke something, don't do relaxing. Wait till that has worn off. And then do it. Select the times that you are not so busy in your head. Then you have a much better chance. I am afraid when you count you settle the question of an emotional - of an intellectual chaotic or - more or less active condition into focusing on counting. Well of course you don't

allow the other thoughts to appear, you don't pay attention to it and you don't give them energy. Of course the result is that you are not bothered by them. But the result is not that you are relaxing.

Q. - Hum.

Mr. Nyland - You see it is only a different occupation.

Q. - Right.

Mr. Nyland - If the problem is the relaxing muscularly - I call it simply a draining because it goes from the top on down, but you don't have to compare it to a liquid at all. If one is tense in certain parts of the body, and you know that you are, and your face may be screwed up and your neck may be really very tight, or may be as you sit there may be tensions in your legs. Start to relax whatever you know that is tense. And that requires on your part a certain attention you will give to that what is now tense. And do this from different parts of the body instead of the draining from top down, whenever you find yourself in a tense state - any part of your body - relax it. And come back to it again when ^{it} tenses up. I'm sure you can do this without having the thoughts go on in your mind, and only for the time being you are interested in relaxing that what your thoughts are. Alright? Do that first. Try to become familiar with the necessity of relaxation. After that it will be a question of getting most of the thoughts out to empty your head a little bit more not allowing it. You get this state if you allow yourself almost to fall asleep. Physically and that something till can remain awake, becoming aware of the draining in your mind as if you are falling asleep; in reality you are not at all sleeping. The same can happen with your feeling. You do not allow any particular feeling to attach itself to any outside object or to anything that you happen to think about. You see? It is the determination of the distribution of energy in a certain way, and not allowing it to go in another way.

If you can de-tense, if you can relax while you are sitting, try it standing.

Q.. - I - I think in my case I won't - I mean, I have to be over my center of gravity to try and relax. In other words ah -

Mr. Nyland - What do you mean by center of gravity?

Q. - Well, I have to be over my - from my head to my feet has to be almost a straight line to start with.

Mr. Nyland - Why?

Q. - Um -

Mr. Nyland - If you sit why can't you relax your legs?

Q. - Because of - um, this disease I have when I get off my center of balance -

Mr. Nyland - Oh -

Q. - Yeah.

Mr. Nyland - Do you get off center of balance so easily?

Q. - Yeah. The minute, you know, I - I - it's not right like almost like this - that's when things tense off. Um-

Mr. Nyland - Have you ever tried to relax while you were standing?

Q. - Well this is what I found began to work a little bit, was when I was standing with this other.

Mr. Nyland - Go ahead, try it. Try it first sitting, then try it standing and then try it walking. All three. Try relaxing in a non-activity, in a semi-activity and in an activity. But keep it very simple. Let's do that first. All right?

Well, what will it be next? or are we at the end of the tape?

Ed Luttrupp - Not yet. We've got about ah - I'd say a half an hour at least.

Mr. Nyland - Oh no, Ed, that's too long. The tape ends when the questions end.

Gunther Weil - I wonder if - if you might say something more about - Observation with the eyes open. Ah -

Mr. Nyland - You have to learn first - of course, I try observing with closed eyes in order to eliminate any visual impressions. I would like to get an awareness pure without the interference of anything of my ordinary subjectivity. Now if I try first to have a visual impression that takes place in my ordinary brain. If I close my eyes and I can remain aware of that what I originally looked at now observed, then I set in motion this awareness process. If the awareness process is there I can still with the fact of my memory have an ordinary recall of that what exists. When I have only awareness no visual impressions, no hearing, nothing; the sense organs not functioning, nevertheless a realization of my existence, then I try by means of introducing subjective elements to hang on to that what is objective. It is a great testing. If I claim that I have now an objective awareness an objective recording of results, that I can prove it to you that it is in existence even when I totally become exposed to other influences.

Gunther Weil - I've tried, for example sitting in a chair, moving my arms in different kinds of ways and then becoming aware that, say my hand and arm are in a certain position to - to my side - here, with my eyes closed. And then I'll open my eyes and look at it and try to hold on to - to that awareness and at the same time to see the - to see the arm. It's as if - ah - there are two things there a little bit - it's not - it so easily is lost -.

Mr. Nyland - They are there. And when you say 'as if' ()

There are two things, but one may be quite weak.

Gunther Weil - Yeah, it is.

Mr. Nyland - And it is almost - I am almost using the word overshadowed. It is something that starts to exist. At the same time the other one will diminish because this is so strong.

Gunther Weil - This is - more - it's more true when I'm looking in the mirror than, ah - I'm too interested in myself.

Mr. Nyland - Here you are translating it then and the activity of your ordinary mind as a result of what you are seeing, or perhaps even thinking about it. It starts to interfere with that other process. At the same time it does exist and it could remain more in existence by further practice.

Gunther Weil - It's, um- more meaningful to me because it, ah if I try to make an effort in a - in the context of an ordinary day when I'm - I'm with people it - it's more natural not to close my eyes and, you know and - in an ordinary situation, but yet -

Mr. Nyland - Oh its its a completely marvelous pose.

Gunther Weil - But it's more difficult to - to, ah do that with my eyes open at that - in that kind of situation.

Mr. Nyland - Do it in conditions when you know you can do it without having anyone interfere because other people will, again, create considerations. And all that creates energy - I mean, uses up energy. When you see other people with an expression on your face in conformity with whatever results you would like to achieve. All of that - there is an enormous amount of energy going to be used for all kind of subjective manifestations. And sometimes one doesn't know it at all. And many times as you are talking, or as one is engaged in a conversation with others the tensions that are set up in the room are tremendous. And the amount of energy that goes in there-practically nothing is left for the wish even to be aware, let alone actually being aware. But it's a long process. It is very good by opening - closing, opening - closing that one has then, almost you see it as if it is () of awareness, (). Like that. That's nice when you can have-it actually takes place - you know it's there, you know it is intensified - at other times it is very weak. Un - unless there's not much more to be said about it - then only to practice it. And to see what kind of experience you

have. If you say more about it, it becomes a little theoretical. And there is very little use in it. What - she is new.

Q. - Mr. Nyland, This morning and a couple of times this week I felt - ah - well, it was good you know and I felt like I wanted to work but this morning I was - last - the night before I decided to do some things (

) I wanted to I - I could try, and - ah - I tried to do some things moving but they didn't work so I'll just tell you what - what happened. Ah- I was sitting down quietly, and um

Mr. Nyland - When was this, in the evening?

Q. - No, -

Mr. Nyland - Oh, this morning

Q. - Early.

Mr. Nyland - Finally you said that.

Q. -Yes.

Mr. Nyland - I thought it was the end of the day.

Q. - And, I just put my hand on my lap and I closed my eyes and I wanted to try to observe my hands just being there, so I started in - in my head (

) on thinking about it I - I sang because its easy, it's much more natural than counting, I don't have to think about it. And something - and something did happen, but I'm not sure exactly what it was. It was - I, I kept trying and I wasn't exactly sure what - what I was trying but I kept - I kept it going and - and then - I don't think - um. My hands -

Mr. Nyland - Will we stop it there?

Q. - What?

Mr. Nyland - We'll stop it now.

Q. - Okay.

Mr. Nyland - You see because also in this process this and this with - you must stop it. It's quite useless. It does not belong to work. If it doesn't work almost immediately in the right way and being very simple, don't try to go around it by thinking or creating all kind of other little conditions so that you force yourself to work. It never works. Stop it. Wait until you are in an ordinary kind of a state. Normal. Simple. And then if you think about

Work try to wake up to that. It'll last half a second. Maybe a little longer. You are again asleep. Wait till the thought or the feeling comes-again try it. It is far better instead of trying to stick with it for a certain length of time, hoping that it either might come back or that you will be able to do something. You start to think about it - it is hallucination. It is philosophy about how this and that and so forth - it is not Work. You keep on thinking. Get yourself out of it. Again, enter into it with a refreshed wish to be Awake. When it has lost - you have lost it - you are asleep - wait till you happen to think about the possibility of Waking up - again try it. You'll never see the distinction between the state of being Awake and the state of being asleep. You will never see it because you all the time try to go from one state to the other adding a little bit and then perhaps you reach something that looks a little bit like Awakening and it isn't. But you only want to give it that name because you have made that kind of an effort. In a conversation with others or with yourself, there are hundreds of opportunities of losing yourself and you without any question will lose yourself. And there are also hundreds of opportunities of being Awake. For a moment, maybe, maybe a little longer, maybe a little more intense, maybe experiencing a state of being Awake for a little more than two or three moments of a second or whatever it may be. And it is much better to get the impression of something that is real, instead of hoping for the best. You know, try to Work that way. Much simpler. Coming down to Earth and again trying to go up to Heaven. Coming down to Earth, then go to Heaven. Not in between. Alright? Do you know what I mean?

Q. - I think so.

Mr. Nyland - Ya. Good. Don't sit on your hands. Keep them - that's right. Now close your eyes. Now remain Aware. Don't put your body unnecessarily through all kind of contortions. It has nothing to do with Work. No flagellantes. Just simple existing. Breathing, here I am. I say it thoughtfully - but my body! - that's it. I am Aware. It is. No more. No description, nothing. It is in existence. This is my Awareness. Alright? Good.

Now, regardless of Ed we will stop. It is enough. By this time you have more material and all you have to do is to put it to practice and Work with it. And again I say you don't ask enough questions and I don't think you Work enough. You let opportunities go by. There are a few of you now that have spoken tonight - you know I did not give a lecture. There were more opportunities that you people could have asked more questions. And you didn't do it. Maybe you were disappointed. Maybe you were listening, hoping that I would go off on a tirade or something. Well, I didn't. ABC. Again revert - referring to what I said at dinner, there are tapes in existence in which the simplicity of Work is explained. I think, for instance, Eli could listen to that if he wants to. Description of the method. What is meant by Observing, by Impartiality, by Simultaneity. And how to apply it. Even how to go from there. Different examples. All, as far as I remember, clear enough, logically built up, related. And listen to it time and time again until it becomes clear in your own mind what is meant, and then do it. Otherwise you will never experience it yourself. And don't assume that you know it, because you don't.

Again and again you must know that this unconscious state will never go over into a Conscious state unless you introduce something that is

not of an ordinary evolutionary extension of an unconscious state.

The unconscious state of man happens to be at the point where something else must be introduced to go to the next level of being. The first three levels, Do-Re-Mi, they all are, you might say, on the same kind of a plane. As a triangle. Vegetables, animals and man. But then to go from the unconscious Do-Re-Mi into the Conscious Sol-La-Si, you have to get across that Fa bridge and that means extra energy of a different kind. Ya, we don't want to continue talking about that because that is what the tapes are for and that is how you can spend your time.

I won't see you now, some of you at least, for the next couple of months. You have a good opportunity to forget all about Work. And perhaps for one month you are very much released because there is no necessity of listening to me. I hope that towards the end of May that you actually start to recall what Work is, and that you then make up for whatever you haven't done in April. Maybe by the time I come back there will be some real questions. And maybe, I hope, some designs, some - some indications, I would call them, of Consciousness. Almost, I would say, I end with a plea - for Heaven's sake, Work. If you realize what is involved, you also must realize that what else will you do? Ordinary life, ordinary existence - talk, talk, talk. Maybe a little money, have some poverty. Sleep, eat, drink. What is this? What, after all, is man? It is inner life that counts - the rest is ordinary. Ordinary surface. It doesn't even go deep. And you lose it and you change it. Something else manifests itself - you forget. At the end of your life nothing is left of that. All your manifestations, they die with you. And a hell of a lot of brain with it dies too. And

a great deal of so-called feelings. That what remains is an emotional quality. A wish for life. And what remains intellectually is a knowledge which belongs to that what is not of this world. The interest of that will stay with you and now can be made, if you want, if you want something to hold onto, that could become permanent knowledge of yourself.

So I wish you a good time. Read as much as you can. As much as you can. It need not be "All and Everything" or some of Ouspensky's things. It can be other books. It can be something that appeals to you and whatever it is, I don't care if it is Sufi or Vedanta or the Upanishads or the Mahabarata; anything that is of a certain quality - read it, try to compare it, whatever you know about Objectivity. See where it fits, where it doesn't fit. But think. Keep on being in contact. Make yourself much more alive intellectually. Interest. Curiosity. Try to satisfy it. The other things, if you have that as a guide, then you will see the necessity of developing something else that also will help in that. But for Heaven's sake, don't be superficial. It is much better not to talk, than to talk nonsense. So good-night. See you when I come back.

Well Ed, we almost brought it to the end - I am almost...

End tape

Transcribed: Jenny Moffa

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